751 thereupon became suspect of being a witch.
758 Finally feelings ran so high that some of the men, armed with staves, entered the woman's house and literally beat her to death.

754 Men who practise the "black art" sometimes come to a bad end. One wizard, who had been accused several times of "overlooking" people, was rather proud that it should be thought he possessed this power. One day the brother of a man of some influence was taken ill, and within a short while he died, killed, it was believed, by a secret arrow released by this wizard. The elder brother was so infuriated that on the day of the burial he had the wizard brought to the village, beaten with bludgeons until he lost consciousness, carried to a newly dug grave and unceremoniously flung into it. On top of the unconscious but living wizard was lowered the coffin containing his supposed unfortunate victim, and the grave was filled up.

566 Another aspect of Miao life which needs our understanding and sympathy, is the dominance of the landlords, called for the most part "*t'u-muh*". The words "*t'u-muh*" are the Chinese for "earth's eyes" and are probably used to designate the enfeoffed eldest sons of aforetime Nosu chiefs. While some Miao are the tenants of small landowners, either Chinese or Nosu, a majority till the land of *t'u-muh*, who, as a class, are crafty, corrupt, capricious and at times inhumanly cruel. Before the Chinese Republic was founded in 1911, these *t'u-muh* had immense power; and though

occasionally one meets a *t'u-muh* who is humane, the records of the others would not bear investigation. Oppressing the Miao, these *t'u-muh* exacted from them such heavy rents that it was impossible for them to make any progress. In one case it was calculated that each Miao tenant gave one hundred days' labour per year. A Miao could never get any redress, since in Manchu days, even if a Miao had dared to sue for justice, the law was always on the side of the rich, as is suggested by the Chinese proverb: "The doors of the law courts are always open; but if you only have right on your side, and not money, don't enter them."

If a Miao were lucky enough to breed a good foal, the *t'u-muh* would demand it; were he sufficiently thrifty to save a little *sycee*, the *t'u-muh* would find ways and means of getting hold of it; were his cattle to increase, the *t'u-muh* would trump up an excuse for inordinate extortion. The stories told of these overlords bear witness to the degrading effects that absolute authority and tyranny may have on a man. There were two brothers, both *t'u-muh*, and the younger, who was unmarried, was suspected by his elder brother of becoming too fond of his wife. On account of this, the elder brother arranged with a Szechuan boxer to murder his brother, for which the award was to be two hundred dollars. In course of time the brother was murdered and the boxer came for his promised recompense, but instead of being paid, he was trussed up like a pig and offered as a human sacrifice at the grave of the murdered younger brother to appease,

566 it was said, the departed spirit of the victim of this atrocity.

Such, then, are some of the conditions under which the Miao lived. Round their necks were the millstones of ignorance and oppression, and humanly speaking, they could never climb higher. They were chained in the Slough of Despond.

131 489 [423] And now let us travel to Miao-land, where these men and women dwell, a people who are amongst the most needy in the world. "Miao-land" is not a stretch of country where you will find Flowery Miao exclusively, because the Miao do not possess land. Miao-land is a section of China inhabited by a preponderance of Chinese, patches of Nosu and, in less accessible regions, large communities of Miao.

Embarking on either a French or a British steamer in that most beautiful harbour of Hongkong, we will slip down the China coast and after two, three or four days glide gently up the delta of the Red River into Haiphong. Here we will board a train which, after chugging for three days (at times the gradient is so steep that one feels that by leaning forward one could help the puffing engine), the train will deposit you in Yunnanfu, the capital of the province of Yunnan. The Tonkin-Yunnan railway, with its ascending slopes, its dauntless bridges, its viaducts and tortuous tunnels, is one of the engineering feats of the world of which the French nation may justly be proud. Kunming (Yunnanfu) is the terminus, but our